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THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

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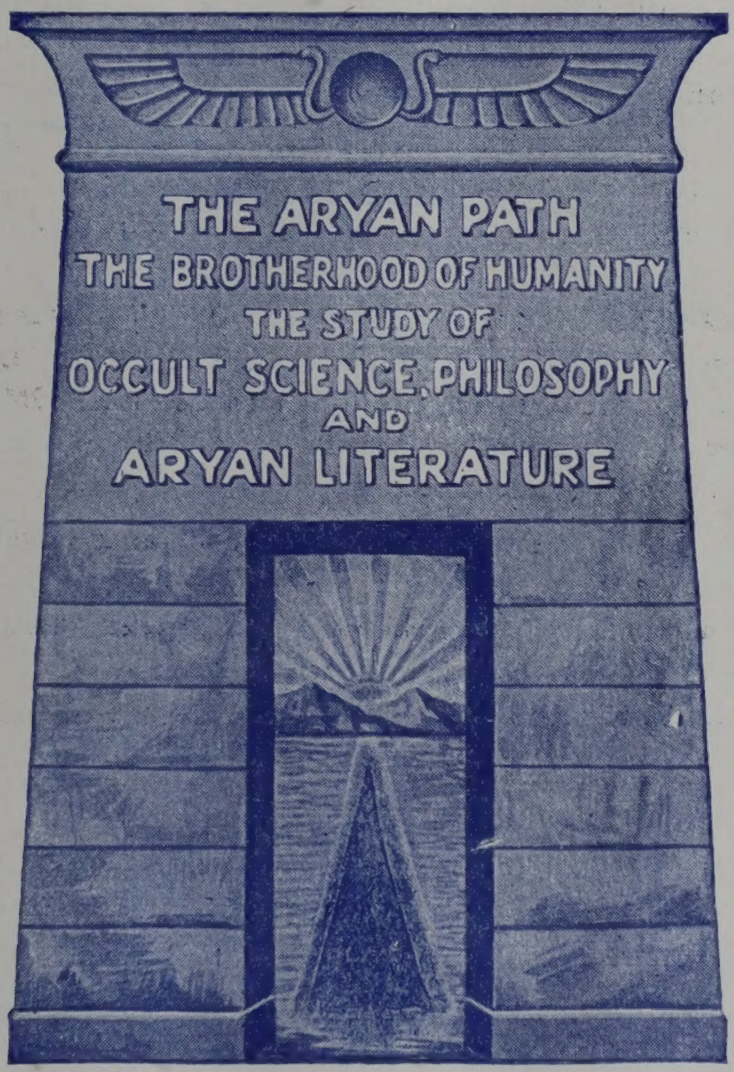

One finds spiritual knowledge springing up spontaneously within him, not because of his mental exertions, but because of his "attitude of mind." "Place thy heart on me as I have declared myself to be, serve me, offer unto me alone, and thou shalt come to me; I swear it for thou art dear unto me." Krishna calls these "my supreme and most mysterious words"; he adds, "He who expoundeth this supreme mystery to my worshippers shall come to me if he performs the highest worship of me, and there shall not be among men any one who shall serve me better than he, and he shall be dearest unto me of all on earth." What determines it? Thought determines it. Motive determines it.

—ROBERT CROSBIE

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th June 1948. VOL. XVIII. No. 8.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1948. VOL. XVIII. No. 8

THE U. L. T. AND ITS FOUNDER

Through its many centres the U. L. T. will celebrate on the 25th of June its own Day. The day of the passing of Robert Crosbie is annually commemorated as U. L. T. Day. He was the Founder of the U. L. T. Through it he resuscitated the Theosophical Movement. Restoring the broken Lines he brought the Movement back to the place where the Power of the Original Impulse could be availed of for further progress. That Power lay in the Original Teachings, recorded in the writings of H. P. Blavatsky and W. Q. Judge.

After a Sandhya-period Robert Crosbie created the U. L. T. in 1909 and for a full decade nourished it with the devotion of his heart, the dispassion of his mind and the labour of his hands. Having passed through much hardship and many vicissitudes, personal as well as organizational, he was able to keep unbroken the Links of his *Guruparampara* chain. Reverencing W. Q, Judge as his teacher, to whom he had gone directed by H. P. Blavatsky, he was a most faithful student-practitioner of the Message recorded by them, and through It he tunnelled his way to the Messengers. His practice of what he studied naturally energized Robert Crosbie to serve the Cause of Human Brotherhood as it is given to only a few to serve.

On this occasion two of his statements seem appropriate as revealing the colour of his ideation and the tone of his words, the spirit which energized him to go on overcoming difficulties and creating the Path for the use of all future wayfarers. Here are the statements :—

(1) We both know that what a man has been through, or has appeared to have *been*, matters not at all; what does really matter is what he is now and what he is trying to do. I think that the attitude at all times should be—fear nothing, doubt nothing, regret nothing, but GO ON.

(2) I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and opportunity and always to a better advantage. I have seen in many the attitude, "I don't like this," or, "I must have something better," lead to perpetual change, dissatisfaction and poor results, invariably. On the other hand, I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no opportunity was overlooked and no effort too great for them. It was really an unconscious fulfilling of Karma on their part. I think students too often regard their personal existence and predilections as one thing, and their student life as another. It is not so. Both are interwoven and interblended at every point. The student should see clearly that his present existence is his opportunity to live and learn, as well as learn to live to the best advantage; it contains and presents the opportunities which, if rejected, will come before us in one form or another until we realize that a step forward can be taken in no other way than by overcoming obstacles, and thus, defects. How wonderfully and perfectly this works, when seen and faithfully applied, the generality of people do not credit or know; but we, as students, should be able to apply the lessons of life on the basis of the knowledge which has been imparted to us and which we recognize.

In them both we glimpse that the attitude which he recommends us to cultivate and to hold, the attitude which was his, was obtained through hard experiences. This attitude represents his garnered wisdom. It can become that of every earnest aspirant by study, application and service. The capacity "to GO ON" not afraid of our own failings and doubts and not wasting the present hour in regretting and repining is the supreme faculty which creates the Chela of the Great Gurus.

Without whining, without feeling easy self-satisfaction or quick despair, to do what Karma brings us to do, convinced that nothing which so

comes to us can be beyond us, is "to live and learn, as well as learn to live." From facile habit all the world speaks of life as a school; it is for the student of Theosophy to become a learner in the school of experiences; this will force him to look for the Hidden Wisdom so that he may walk the Path of Probation and learning and by the art of spiritual alchemy transmute himself into a Chela—a Channel of the Thought, Will and Feeling of the Great Ones.

Robert Crosbie gave his best to the U. L. T. and Karma enabled him to do so through a service untarnished by any personal limitations. His personal difficulties were behind him by 1909; he had already emerged out of his attempts which had failed, but which had taught him lessons, to attempt afresh. He had learnt the greatest of lessons—to rely on the God Within and on Those who had attained to Self-realization. He copied Their Holy examples to the best of his ability and tried to become the Friend of All—not a personal friend but a Dispassionate Friend, from whom none need shrink as he shrank from none, as he served the Great Cause.

MODERN SCIENCE AND THE MONADS OF LEIBNIZ

Students who have been fortunate enough to read Sir Richard Tute's article "Is Matter Intelligent?" (*The Hibbert Journal*, January 1948) will almost feel the breath of science at the heels of Occultism. This even though few scientists, as yet, have recognized that the change from materialism to transcendentalism, under the impact of the quantum and relativistic theories, entails the adoption of the philosophy of Leibniz, who posited behind matter—in a different "dimension"—entities endowed with life and individual intelligence of their own degree, and pictured these as metaphysical points or monads, who made up, in their graded totality, the real supra-physical universe with God as the central monad.

The article points out that the old concept of the indivisible material atom has yielded place to that of a balanced system of electrons, protons, neutrons and photons—akin to the solar system—whose effects only are observable. Since atoms continually give out and absorb energy, the old distinction of animate and inanimate is not fundamental. Since balances are not formed by chance, each particle plays its unique part, indicating intelligent co-operation of some kind. The atom is more than the sum of its parts. As an entity it has capacities and powers other than those of the particles composing it. The molecules formed by the combination of atoms have again new functions and powers. The complexity increases, each new entity being built on the basis of existing entities of simpler construction, until thousands of atoms in subordinate balances build up the almost infinite complexity of the proteins and colloids.

> When we muse on these facts it is difficult to think that intelligence is not behind them, or to deny that it is present in increasing measure with every increase in the complexity of the molecular units.

This reminds us of the occult postulates that:

> Everything in the Universe, throughout all its kingdoms is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind, and on its own plane of perception.... There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law. (*The Secret Doctrine* 1, 274)
>
> Occultism regards every atom as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. ("Psychic and Noetic Action" in *Raja-Yoga*, p. 65)

Physicists today, the article continues, are refraining from ascribing identity to the individual particles of any mass, but accept them as giving in their totality an "average." This average alone, operating within the frequencies observable by the senses, gives the impression of sensation to the mind. The classifying by the mind of sensations, and their definition by words, is simply another example of averaging. The words themselves are again grouped to yield abstract terms standing for abstract ideas. And that which links the original photonic action with sensation and with the resulting series is that intangible average which is simply a "number." Number, therefore, is "the fantastic bridge that connects physical

reality with superphysical reality." This must recall the Pythagorean doctrine of Numbers, that the world is called out of Chaos, from the superphysical eventually to the physical plane, by Sound, or the Harmony of Numbers.

The article estimates that man's sensory equipment deals only with an infinitesimal portion of the whole range, one of a multitude of universes.

> The sensory universe of the body cell must be utterly different from our sensory universes...we may be coming to the point at which we must attribute sensory universes to the atoms and particles, although our sensory apparatus does not enable us to even imagine what their equipments consist of.

Scientists are only working with the dead average, not with the living, individual, primary motions, and this has fostered materialistic types of thinking. Terms like "particles" are really unsuitable as a description, since they imply a mechanistic background of which modern physics finds no trace. The use of the term "monads" leaves the way open for an indication of the aspect of intelligence in them.

But even Leibniz's doctrine of monads as self-active, living mirrors of the Universe, within their own sphere, is not complete from the occult point of view. First, he does not take into account the human self-conscious monad or soul, which, though it does not create the force and intelligence of the primary particles it uses, yet, by a natural correlation of their laws and its own, guides their energies and stimulates them to action. Secondly, to give the whole picture, the philosophic conception offered by Spinoza of the "impersonal attributeless, absolute divine essence which is *no* 'Being' but the root of all being," must be added to Leibniz's manifested compound Deity. As H. P. Blavatsky says:

> Draw a deep line in your thought between that ever-incognizable essence, and the, as invisible, yet comprehensible Presence...from *beyond and through which* vibrates the Sound of the *Verbum* and from which evolve the numberless hierarchies of intelligent *Egos*, of conscious as of semi-conscious, *perceptive* and *apperceptive* Beings, whose essence is spiritual Force, whose Substance is the Elements and whose Bodies (when needed) are the *atoms*—and our doctrine is there.—(*S. D.* I. 629.)

SHOULD INDIA PERMIT ?

According to an Associated Press of India despatch of 29th April, the Priority Controller of the Transport Ministry had received an application for permission to move 300 monkeys from the United Provinces to Calcutta for shipment to Hanover in the U. S. Zone for medical research in connection with infantile paralysis and malaria. India has for years been an important source of supply of monkeys for the vivisection laboratories. It came out in reply to a question in the Simla Assembly on August 30th, 1937, that in 1936-37 no fewer than 22,544 monkeys had been exported from India. The Government disclaimed knowledge of the purpose for which they were exported but admitted that "there was reason to believe that the main purposes were zoological and medical researches."

In July 1937 the California Animal Defense and Anti-Vivisection League, Inc., had protested to the Viceroy of India against the exportation of monkeys "to American and foreign laboratories for the cruel and degenerate thing called vivisection," but this recent despatch indicates that the infamous traffic still goes on.

Even if the exaggerated claims for the immediate results of vivisection were incontestable, the practice would be morally indefensible.

It should be made a criminal offence and in her article, "Have Animals Souls?" reprinted from *Lucifer* in our pages in the August to October issues, 1939, H. P. B. expressed her confidence that public indignation would one day compel all governments to put an end to the infamous practice. Meantime we hope that India at least will ban the export of her fauna for torture in the vivisection laboratories.

THE FOUR STAGES OF GROWTH

All growth is a spiral, each successive circle being made up of four stages, repeated thus continually, while greater and greater spirals contain the lesser movements. We can easily see the cycle of Spring, Summer, Autumn and Winter, upon whose pattern are built a myriad spirals of growth in animal, vegetable, mineral and elemental kingdoms. Two stages are evolutionary (outward turning), two involutionary, and this holds also in the human life cycle divided by the Hindu sages into four stages—those of (1) the Brahmacharya (the student), (2) the Grihasta (the married householder, (3) the Vanaprastha (the hermit) and (4) the Sannyasi (the free spiritual devotee).

For those who come to Theosophy as the gateway to Spiritual Life, the formula of those four stages, or states of consciousness, may be symbolized by the titles of four books written for Theosophists. They are (1) *The Ocean of Theosophy*, (2) *The Key to Theosophy*, (3) *The Secret Doctrine* and (4) *The Voice of the Silence*. The present aim is not the consideration of the books themselves; but an attempt to distil from the titles something of the line of effort to be made in the growth out of the personal into the impersonal life.

I.—THE OCEAN OF THEOSOPHY

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; from within were heard
Murmurings, whereby the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of Faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation.

WILLIAM WORDSWORTH

Theosophy has been likened to an ocean, vast and all-embracing. The many differing reactions to it may be parallelled with those of city dwellers to the sea. Some are indifferent because the sea is not like the city; to others it is the background for a holiday resort. Some find an emotional thrill that soon makes room for the next enthusiasm; while others shrink, repulsed by the vast expanse, lonely and terrifying in its strangeness. Only to those with a child's eager acceptance of life there opens out at the sight of its immensity and ceaseless, changeless motion, a new world of wonder and of awe. The lungs expand to the stimulation of the sea-breeze and the whole system quickens, while eyes whose vision has been cramped in narrow streets, stretch towards the far horizon, to the unknown that lies beyond.

In the same way, to some people Theosophy appears mere froth and fancy, to others something enjoyed but quickly forgotten, while to others it is repellent in its vastness. The glad expansion comes only to him whose soul, beating against this built-up world of externalities, of conventions and false values, has been seeking, however unconsciously, for life's meaning. When he comes to the Ocean of Wisdom, Theosophia, the horizon swings wide, and wonder and reverence are born as the personal glimpses the Impersonal. How paltry is seen to be the walled-in perception of self in face of the spacious view-point of eternity.

At first there is not so much an understanding grasp of the philosophy, as a natural impulse, an inner urge, something which has been dormant, or has hungered unwittingly for truths known in former births, and which, lit by the flame of Spirit, springs to such glad life that even weary plodders on the way, for whom the "vision splendid" has been obscured, take fire again and are revivified.

What is the potent message of Theosophy that can transmute the outlook thus? Its whole keynote is Unity, the unity of God, Nature and Man—not the Creator, his creation and his creatures, as

separate beings, but Life as an absolute Unity, perceived as the ONE or as the many according to whether the mind works from the centre or the circumference. All beings, nay, every point in space is Spirit-Matter-Mind, the Three-in-One, the Universal Self, though the outer natures or appearances delude the ignorant into thinking of "myself and other selves." Brahmin and Mlechchha, Christian and Pagan, Jew and Gentile, Nordic and Negro, intellectual and ignoramus, sage and criminal, they all are ONE. To the eye that pierces the form to the inmost Life, the beasts and the birds, the flowers, the trees and the quiet fields, the dust that swirls in the desert storms, fire, air, water, earth, the sun, the moon and the shining frame of stars, they all are ONE. Universal Brotherhood is a fact. Small wonder then that those who in vain have searched outside for God and a purpose to life, should joy at freedom in the One Truth that unifies all things. What they had taken for granted as separate are in reality the indivisible parts of a universal whole.

> 'Tis the sublime of man,
> Our noontide Majesty, to know ourselves
> Parts and proportions of one wondrous whole!
> This fraternizes man, this constitutes
> Our charities and bearings. But 'tis God
> Diffused through all, that doth make all one whole;
> This is the worst superstition, him except
> Aught to desire, Supreme Reality!
> The plenitude and permanence of bliss!
>
> SAMUEL TAYLOR COLERIDGE

Those attracted by intellectual rather than devotional qualities find that same unity in Knowledge. Men divide and subdivide head-learning into specialized departments, *ad infinitum*. Perfected Men know that true Religion, true Science, true Art and true Philosophy are not separate or even related branches of knowledge, but ONE. Each at its fullest is universal, and there cannot be four universals. They actually are ONE. To know the fundamental pattern of that One is to know the pattern of each part, since the same Life moves as the same Law in all. Then comes the dawning power to reduce the chaotic flood of facts and speculations, specializations and classifications, to a comprehensible order, with each fresh fact acquired finding its right place in the design. We cannot even separate the laws of physical existence from those of psychic and spiritual life, or think that events happen by chance, or fate, or in some untoward manner, according to the will of God. We cannot separate cause and effect, as though we received the results of that which we had not caused. What comes to us is the ebbing back of that which flowed from us, no matter through whom it comes. Though it is not so easy to apply this personally, or to trace the endless ramifications, the recognition of the unity of Law gives its own sense of freedom, since this satisfies the sense of justice and gives security greater than anything on earth.

> Man is his own star, and the soul that can
> Render an honest and a perfect man,
> Commands all light, all influence, all fate,
> Nothing to him falls early or too late.
> Our acts our angels are, or good or ill,
> Our fatal shadows that walk by us still.
>
> JOHN FLETCHER

Yet this stage is but a beginning. The Spirit in the body is the energizer of the "ardent turning to the Divine," the creator of this new awareness, but it is a human being through whom It works, and its expression is still largely in terms of the personal factor. The aspiration is therefore mixed, personal-impersonal. The expansion of being, though sensed in some part of the nature, means still somehow the expansion of oneself, so that the budding aspirant may vision adeptship before him, like the child who naïvely boasts "When I'm a man," ignorant of the pangs of growth and the responsibilities that accompany the state of manhood. Devotion, though drawn from Spirit, is mingled with the thrill of emotion, that previously held the field. Personal adoration of Masters, almost as demigods, the placing of immediate teachers on disproportionate pedestals, even the viewing of extraordinarily ordinary fellow students through a rose-coloured glamour, are all symptoms of this mixture of higher and lower. That emotional enthusiasm, like all transient things, ebbs and flows. Depression follows elation, disillusionment the illusion. The aim

should be to hold fast to the spiritual vision when the emotional thrill has died down from it, and, on the returning spiral, to reach back to the spiritual force without re-invoking so great a proportion of the previous emotional response.

So too on the surface the fundamental tenets may appear simple—reincarnation is obvious, but how hazy the notion of what reincarnates ! It is, as said, an acceptance rather than an understanding, and even that acceptance is of the philosophy as seen through the personal conception, with a bias for some portions of the doctrine, determined by previous education and environment acting as unconscious touchstones. It is an extension rather than a change in the ideas held, and is thus an outward-going stage, just as the aspiration, though *recognizing* unity, is still towards a goal "*outside*" oneself, since the *realization* of unity —of the fact that one is even here and now the goal—needs time for its achievement.

Though not yet out of the shallow waters round the shore of Ignorance, *Jagrat*, whose illusion rests on objective semblances, the soul-boat is launched with the birth of aspiration towards the Divine, the starting-point for effort, the forerunner of *Dharana*, which, in its larger application, is the fixing of the life's attention on its centre as the centre of the ALL. Seamanship can now be learned, the charts be studied, for the boat's course is set, the prow turned towards the unknown goal. May it cross safely to that nameless "other shore" !

OSMOSIS :

THE PASSAGE OF MATTER THROUGH MATTER

[Under the caption "Some Scientific Questions Answered" the following appeared in *The Theosophist*, Vol. V, p. 22, for October 1883.—EDS.]

(A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the "passage of matter through matter," has been so succinctly and yet clearly explained.

—ED. [*Theosophist*])

REPLIES TO PROF.——————'S QUESTIONS

(1) The phenomenon of "osmosing" (extracting. *Ed.*) your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first. It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at ——; in the case of many other air-born letters ; of showers of roses ; of the gold ring which leaped from the heart of a moss-rose while held in ——'s hand ; of a sapphire ring doubled for a lady of high position here, a short time ago, and of other examples. The solution is found in the fact that the "attraction of cohesion" is a manifestation of the Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localized in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develope themselves successively in the ratio of the aspirant's progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the "Spook" and the "Adept." The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms associated in a living person as his lower—or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Akasic*) strata nearest the earth's surface. The law of magneto-vital affinities explains the attraction of these "shells" to places and persons; and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a "soul" weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exigesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunæ.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i. e.*, once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the "passage of matter through matter." Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from superheated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

EVOLUTION AN ANCIENT TEACHING

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in the support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. "With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of 'Exact Science.'"—H. P. Blavatsky

HINDU PSYCHOLOGY AND THE WEST

It would be interesting to speculate on the considerable influence exercised by Indian systems of thought upon individuals and groups in the United States of America. The lectures and classes, for instance, of Swami Vivekananda in New York City, in the nineties of last century, are mentioned in *Hindu Psychology: Its Meaning for the West*, a recently published book by Swami Akhilananda, who has been teaching in America as a member of the Ramakrishna Order of India. He has not attempted, however, a historical treatment either of the development of the science of psychology in India, or of the marriage of Indian and American thought in the difficult fields of psychology and philosophy. His objective has been to stimulate interest in Hindu achievements in psychological science, and the various chapters of his book were given originally in the United States as extemporaneous lectures in Boston and Providence.

There are always dangers associated with the transference of ideas from the philosophical soil in which they originated and have developed through the centuries, to another climate of opinion and outlook. Particularly must this be the case where the contemplative and dynamic aspects of the human mind are usually contrasted, as in the cases of India and the United States. There is much truth, of course, in Swami Akhilananda's statement that "the dynamic power of human personality cannot be developed without total integration of the mind," though one may be pardoned for supposing that this and other references to the problem of personality and the more "practical" effects of spiritual exercises owe something to the stimulating influence of American audiences upon the lecturer. He has performed a useful service in suggesting certain alignments between the findings of Western psychologists and some of the principles of Indian philosophical thought.

But both tradition and common-sense lead us to believe that there were sound reasons for the secrecy with which the *Sruti* was invested, following the loss of real spiritual insight, the strengthening of devotion to personal desires and the desecration of the sacred knowledge by the dead letter of dogma and ritualism. The perversity of average human nature is not likely to be without its results in this age, even in the face of the sincere efforts of Swami Akhilananda and his associates to popularize the fundamental truths that man's real nature is divine and that he is here on earth to unfold that real nature in the light of the universality of all truth.

Fortunately, Swami Akhilananda does not allow us to forget *Paramartha* as "the spiritual goal, the primary objective of human life." Some of his readers may dispute the precise meaning which he attaches to such terms as *samskaras*, *samadhi*, *indriya* and *antahkarana*, for the reason that they would appear to have a wider and deeper significance than he is ready to give them in these pages; but the author's reply would probably be that he has studiously refrained from elaboration in what, after all, is a popular essay. What is of greater moment is the failure to relate Vedanta adequately to the *Shad-Darshanas* (the six Schools of Indian philosophy), of which Vedanta or *Uttara-Mimansa* forms part, or to differentiate between Sankaracharya's *Adwaita* school of Vedanta philosophy, and the *Dwaita* and *Visishtadwaita* schools, respectively.

If we believe with Vivekananda that each soul is potentially divine, and that its goal is to manifest the divinity within by controlling nature, external and internal, the clarification of our philosophical outlook ceases to be an academic question and assumes the importance of exact knowledge in the striving after the supreme goal. We have to ask ourselves, in fact, if there is a synthesis of the six Schools of Indian philosophy, and, if so, where it may be found. We shall not then be satisfied with the purely practical or theoretical value of the teachings, as measured by contemporary thought. Nor shall we accept unreservedly Swami Akhilananda's assertion that "the Hindu view of the Impersonal God does not mean that God is not a conscious Being." *Parabrahm* is not a God or a Being; rather is it absolute immutable law, and we remember that it has been said that the idea of God, as a personal Being, is not an innate but an acquired notion.

For our finite intellects it is true that "Life can be known only by the Tree of Life." Yet of equal significance, in any such study as that to which Swami Akhilananda directs our attention in his most useful work, is the thought of a Western interpreter of Indian ideals (Mr. Edmond Holmes), when he wrote that

> the ultimate identity of the individual with the Universal Self is a truth too large and fundamental to be apprehended with anything of the nature of personal emotion.

THE PROBLEM OF WAR AND PEACE

The world is being compelled to take cognizance of the problems of war and peace. The aftermath of war has proved for many to be as terrible as war itself. Threats of war have not disappeared as a consequence of attempts to abolish war by violence. If anything, they have multiplied despite recent devastation. A solution to the problem of peace unfortunately appears to many at least as remote as before. Thinking people suspect that no solution to these problems can be found along orthodox lines. They want more direct and satisfying answers that are both workable and ideal. Solutions are necessary for the betterment of human relations instead of allowing them to drift from bad to worse.

Gandhiji has contributed a powerful stimulus to thinking along lines other than worldly. His non-violent positive resistance to all tyranny remains an enigma to many people, West and East alike. But the tribute paid to him around the world is proof positive of an inner heart appreciation of the expressed power of an applied ideal. This must find its fruition in the majority even if it be in ages to come. Theosophy would hasten the day by throwing clear light on all such problems.

It is no depreciation of Gandhiji's life-work to say that his is not the only such noble example. Wise men of all ages have lived exemplary lives of wisdom, power and peace. This in fact gives greater force and meaning to any one of them.

Aside from sordid motives of lust for power and world domination, incentives to war are found in a supposedly righteous cause, in self-defence, or even in the determination to abolish war altogether. The question arises: Can we ignore the vast differences in thinking and character among varied peoples so as to reduce the problem to one common level for all ? Universal military training or conscription attempts to do so. In this case, objectors feel, the rule of brute force is the standard to which are lowered all who submit to such rule. Those who do not submit will either overthrow the rule in part or in whole or have it enforced upon themselves.

In spiritually brighter ages the friends of mankind have inspired the masses to rise to the level of universal peace. An instance of this may be found during the noble reign of the Emperor Asoka of old India. As Dr. Pillai points out, Asoka actually realised what mankind at large has yet to learn, namely, " the folly and futility of warfare. " His attempt to establish peace was successful. It must be so again.

Is there a noble way for people to arise with unifying purpose in the pursuit of an ethically higher life, spiritually and otherwise constructive for all ?

The reflective mind is bound to recognize that for ages past there have been the opposite extremes of the warlike character and the peace-loving sage whose wisdom and compassion preclude the possibility of abuse of the power that comes with spiritual knowledge. There is no reason to believe that, so long as these diametrically opposite natures exist, their equally opposed tendencies will cease to be. It is in the nature of many to wage war or believe it should be waged for what is regarded as a righteous purpose. Likewise it is in the higher nature of enlightened men to recognize the folly of internecine conflicts. Those who face, fight and win the greatest of all wars, within themselves, become truly wise. This leads to the ability to co-operate with fellow-warriors in the cause of brotherhood. Men have yet to learn the significance of this fact.

The endeavour to accomplish any objective, great or small, necessitates consideration of the means. That the nature of the means employed

determines the nature of the end achieved is implicit in the Theosophical aphorism on Karma which says the effect is wrapped up in and is not succedent to the cause. Since Karma is effect flowing from cause, action and reaction, exact result for every thought and act, a living application of this principle of law requires complete consistency.

Even evident conflict between means and ends never occurs to the thoughtless. Can it be that the warlike spirit of unconquered human and even brutal nature leads to war, and that peace can never emerge from it? Is it true that only self-conquest can establish an unshakable internal peace as the only sure foundation for external peace in the world? Theosophical teachings indicate these to be facts. The problem for consideration is how to apply this in a practical way, in the midst of the varied and conflicting ideals and natures in the world today. This suggests a three-point programme effective in the transformation of human nature itself, which is at the root of the failure to establish lasting peace:—

(1) As for the accomplishment of any great work, study and philosophical research into fundamental principles at the foundation of Life is the first requisite. Neither religion nor science offers any such basic knowledge free from both the entanglements of corrupt creedal notions and sectarian exclusiveness as also from materialistic negation and skepticism. Theosophy alone presents a rational basis for apprehending the Law of Karma. A study of this Law in its fullness as in all its ramifications can reveal the true impersonal foundation.

(2) Only the practical everyday application of real knowledge can awaken the human heart to the eternal reality for which it yearns. Self-conquest is then no mere exotic exercise or fanatic discipline, but an absolute necessity for fulfilling the higher purpose of life.

(3) The battle won involves helping others to win it also by the furnishing of an example. Given a true and workable ideal as a focus toward which the vast congeries of human efforts and struggles may be directed, evolutionary progression can be quickened toward that spiritually higher level of life in which mankind shall know no wars.

At the centre of man's nature there lies the potentiality of the realization of truth and of a peace that is dynamic, not merely static. Radiating from that centre are the countless energies that either are consciously used for the good of all life, or, as is more generally the case, become involved in matter because of countless earthly and so-called "heavenly" desires. Deception lies in these. It is this involvement that gives rise to the paradoxical conflicts in human nature, reflecting themselves in the chaos of confused human relations and misunderstandings. The advocate of war may glimpse a worthier end, but be blind to any other way than war to attain it.

Pacifists can be divided into two general classes with numerous subdivisions. First, there is the minority of evaders through sheer cowardice and laziness. Secondly, there are those who perceive more or less clearly the futility of warfare. To call them all passive is an error in judgment. Neither are they all wise. But seeing something of the folly of war they have started in search of means more consistent with the better ends they have in view. The objector to war is either conscientious or he is not. He may have yet to learn the meaning and grasp the full significance of the Law to which he at present aspires in his heart. Theosophy affords the means for clarification. There is a practical application of the power of peace which surpasses all mortal understanding. Herein lies a way to immortality, not only for the individual, but ultimately for the human race.

Those who have attained to the peace of wisdom cannot be shaken from it. Their conviction is absolute, their knowledge perfect and their efforts for the good of mankind are ceaseless. Shall we not strive to take advantage of this privilege by overcoming pride and reaching up to Their higher level? No one can do so completely alone, nor can any aspirant leave his fellows altogether behind. Only those on the selfish downward path can do that. Herein lies not only hope but also the power to do good even beyond mortal ken. The attainment of peace is a dynamic accomplishment that requires recruits to the army of workers for eternal Truth and a new order of the ages, founded on the laws of peace and not on the tactics of war.

"AM I MY BROTHER'S KEEPER?"

—GENESIS IV, 9.

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Many students, in their search for light, find divers problems presented to them for solution; questions so puzzling from the contradictory aspects which they present, that the true course is difficult of attainment for those who seek Right Living.

One of these questions, Is it our duty to interfere if we see a wrong being done? arises.

The question of duty is one that can be decided fully only by each individual himself. No code of laws or table of rules unchanging and inflexible will be given, under which all must act, or find duty.

We are so ignorant or so newly acquainted with a portion of the Divine Will that generally we are poorly fitted to declare decisively what is wrong, or evil.

Each man is the law unto himself—the law as to right and wrong, good and evil. No other individual may violate the law of that man, any more than any other law, without producing the inevitable result, the penalty of an infracted law.

I dare not declare that any one thing or course is evil in *another*. For me it may be evil. I am not wise enough to know what it is for another. Only the Supreme knows, for He only can read the heart, the mind, the soul of each. "Thou shalt not judge," saith the sacred writing.

My duty is clear in many places, but in the performing of it I may neither act as a judge nor hold animosity, anger, or disgust.

Were a man to abuse an animal, surely I must interfere to prevent suffering to the helpless, dumb and weak, for so we are enjoined. This done, my duty lies in helping my brother, for he knew not what he did.

My aim is to find Wisdom, and my duty, to do away with ignorance wherever it is encountered. His act was caused by ignorance. Were a man to abuse wife or child through unwise use of wine or drug truly it is my duty to prevent suffering or sorrow for either wife or child, and also to prevent greater misery—perhaps murder. They are human beings, my fellows. This done, my duty lies toward the man, not in condemnation, but seeking the cause that makes him unwise, strive to alleviate—if not free him from it. He also is my brother.

If men steal, lie, cheat, betray the innocent or are betrayed by the knowing, my duty lies in preventing for others, if I may, sorrow and anguish, pain and want, misery, suicide or bloodshed, which may be, for *others* the result of these acts.

My duty lies in preventing effects such as these from love for and a desire to help all men, not because men's actions seem to me wrong or their courses evil. I know not the causes of their actions, nor all the reasons why they are permitted. How then may I say this or that man is evil, this or that thing is wrong? The *effects* may to *me* seem evil, inasmuch as such appears to be the result for others. Here my duty is to prevent evil to other mortals in the way that seems most wise.

> "Finally this is better that one do
> His own task as he may even though he fail,
> Than take tasks not his own, though they seem good."
>
> —*Song Celestial* (*Bhagavat-Gita*)

He who seeks "the small old path" has many duties to perform. His duty to mankind, his family—nature—himself and his creator, but duty here means something very different from that which is conveyed by the time and lip-worn word, *Duty*. Our comprehension of the term is generally based upon society's or man's selfish interpretation. It is quite generally thought that duty means the performance of a series of acts which *others* think *I* ought to perform, whereas, it more truly means the performance of actions by me which *I know* are good for *others*, or the wisest at the moment.

It would be quite dangerous for me to take upon myself the duty of another, either because he told me it was good, or that it was duty. It would be dangerous for him and me if I assumed that which he felt it was good to do, for that is his

duty, and cannot be mine. That which is given him to do I cannot do for him. That which is given me to do no living thing can do for me. If I attempt to do another's duty then I assume that which belongs not to me, was not given me. I am a thief, taking that which does not belong to me. My brother consenting thereto becomes an idler, fails to comprehend the lesson, shifts the responsibility, and between us we accomplish nothing.

We are instructed to do good. That is duty. In doing good all that we do is covered, that for which we are here is being accomplished and that is—duty. We are enjoined to do good *where it is safe.* Not safe for ourselves, but safe for the objects toward which our duty points. Often we behold beings suffering great wrong. Our emotions prompt us to rush forward and in some way prevent the continuance of it. Still the wise man knows it is not safe. Were he to do so his efforts would only arouse the antagonism and passions of superior numbers, whose unrestrained and ungoverned wills would culminate in the perpetration of greater wrongs upon the one who already suffers. It is safe to do good, or my duty, after I find how to do it in the way that will not create evil, harm others or beget greater evils.

For him who seeks the upward way there is no duty—for nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the Seeker. It implies the performance of that which savours of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty, there is none such as this.

He learns to do good and that which appears the wisest at the time, forgetting self so fully that he only knows his doing good to others—forgetting self so far that he forgets to think whether he is doing his duty or not—entering Nirvana to this extent that he does not remember that he is doing his duty. That *for him* is duty.

"Resist not evil," saith one of the Wise. He who said this knew full well his duty, and desired to convey to us knowledge. That he did not mean men to sit idly by while ignorance let slip the dogs of pain, anguish, suffering, want and murder, is surely true. That he did not mean men to kneel in puerile simulation of holiness by the roadside, while their fellow-men suffer torture, wrong or abuse, is still more true. That he did not intend a man to sit silently a looker-on while that which is called evil worked its will upon others when by the lifting of a finger, perhaps, its intentions might be thwarted and annulled—is truth itself. These all would be neglect of a portion of the whole duty of man. He who taught that men should "resist not evil" desired them only to forget themselves. Men think that all things which are disagreeable to them, are evil. By resistance he meant complaint, anger and objection to or against the inevitable, disagreeable or sorrowful things of life, that come to self, and he *did not* mean man to go forth in the guise of a martyr, hugging these same penalties to his bosom while he proclaims himself thereby the possessor of the magic *pass word;* (which he will never own and which is never uttered in that way) *I have suffered.*

If men revile, persecute or wrong one, why resist? Perhaps it is evil, but so long as it affects one's-self only, it is no great matter. If want, sorrow or pain come to one why resist or cry out? In the resistance or war against them we create greater evils. Coming to one's-self, they should have little weight, while at the same time they carry invaluable lessons in their hands. Rightly studied they cause one to forget himself in the desire to assist others when similarly placed, and the Lotus of duty—or love for man—to bloom out of the Nile mire of life. Resist not evil, for it is inseparable from life. It is our duty to live, and accept uncomplainingly, all of life. Resist not evil, but rather learn of it all the good which in reality it only veils.

Seek in it, as well as in the gleaming good, for *the Mystery*, and there will come forth from both the self-same form upon whose forehead is written "Duty," which being interpreted, meaneth efforts for the good of all *other* men, and over whose heart is written: "I am my brother's keeper."

AMERICAN MYSTIC

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु च्छिन्नसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q.—Finding no fault is regarded by Theosophists as a great virtue, but don't we have to find fault in order to start improving things?

Ans.—Fault-finding implies two things—first of all a captious frame of mind and, secondly, "speaking of the faults of others"—persons or things. These two must be distinguished and studied separately. Everything that can be said about the former applies to the latter, but in the actual "speaking" there is an additional element which calls for special attention.

Mental, unspoken criticism is very common. We object to the way people do things, to the way they look, to their point of view, and we often think, like the questioner, that this criticism may be made the starting-point and is a necessary stage in building a better world. As a matter of fact, if we analyze the situation we shall find that reform does not as a rule result, and that nothing eventuates but renewed criticism. We are most of us not wise enough to pass a true judgment and recognize what is really undesirable in a person or in circumstances. We merely annoy ourselves and others by continual carping based on what displeases us personally. And of what use is that? It simply irritates us and, if we keep it up long enough, instead of "reforming" the object of our displeasure, it changes us into its likeness. Man comes in time to resemble that upon which he thinks. Only the truly wise can without irritation, rancour or personal prejudice become real iconoclasts and break away that which hampers regeneration. The rest of us only increase such impediments as are there already. Therefore: Judge not!

In addition to passing mental judgments we "speak of the faults of others," thus adding further complications. Speech is an awakener of forces. The repetition, aloud, of sacred formulas is recommended, because this arouses the slumbering spiritual potentialities in and around us. W.Q.J. says that power follows the spoken assertion of the existence of Masters, and the brave declaration of principles is important as a means of bringing ourselves under the more direct influence of the Great Ones. On the other hand, we are warned against speaking in clear and definite terms about undesirable experiences lest we reactivate the forces connected with them.

Hence speaking of the faults of others encourages the very elements in their characters that we would like to see eliminated. We thus strengthen the evil we deplore, and this is the case not only with persons but also with circumstances and world conditions. The people who are always explaining that the country is going to the dogs, recounting the horrors experienced during the war and pointing out how degenerate the times are do not help matters. They only make a painful bruise more sensitive and retard recuperation. Better far to apply the other aspect of the law and strengthen "the glory and the grace that mix with evils here" by searching for new beginnings in the right direction and for idealists among men. These we should support and talk about. Then our words will indeed contribute to the improvement referred to by the questioner.

IN THE LIGHT OF THEOSOPHY

The announcement that mass inoculation with a vaccine prepared from tubercle bacilli is in prospect for India brings bad news to those who would see this country's advance to better health conditions on natural and harmless lines. The Health Ministry is reported to have decided to start the manufacture of this vaccine in the King Institute at Guindy, near Madras, in the effort to reduce the great annual toll of deaths from tuberculosis. The World Health Organization is said to be sending a demonstration team to India to work here for four months, popularizing this vaccine and demonstrating to authorities the methods of manufacture and administration.

What will be the cost in life and in health before the serum fetish of orthodox Western medicine is recognized for the menace that it is? When will the daring investigator arise to admit the possibility if not the probability, as some suspect, of a causal connection between the widespread practice of introducing foreign substances into the human body by unnatural means and the great increase in the prevalence of cancer and several types of nervous disorders?

Everyone knows that the best protection against tuberculosis is building up resistance by adequate diet, ventilation etc., and by the observance of the laws of sanitation. This vaccine, with its claimed immunity of five or six years or more, promises a short cut to the goal but we are told nothing of the perils that infest the way. There is no substitute for such an overhauling of the economic system as shall place the means of healthful living within the reach of all.

The passing by the House of Commons on April 14th of the clause to the Criminal Justice Bill by which the death penalty for murder will be abolished in Britain for an experimental period of five years marks a great step forward, and if and when the provision becomes law will put Britain, at least for the time, among the enlightened nations who have given up this relic of barbarism. Much of the credit for this achievement must go to the efforts at the forming of public opinion which have been made for years by the National Council for the Abolition of the Death Penalty. India needs a corresponding body to work for its abolition here.

That Council has brought out several recent tracts, one of which, *The Law Must Take Its Course*, with photographs from the play by Douglas Home, *Now Barabbas*, is particularly striking. One photograph shows the young man under sentence of death facing the Governor who is saying "The law must take its course," which meant that the youth's plea for pardon was rejected and he would have to hang. Another picture, apparently just before he is led to execution, shows him seated with bent head surrounded by two jail officials and the Chaplain, who is quoting from the Book of Common Prayer, "We have erred and strayed...." The pictures bring home the horror of the practice more tellingly than many paragraphs could do.

Another tract brings out the narrowly escaped miscarriages of justice in which in the last eighty years three innocent men narrowly escaped hanging, having actually been condemned to death, but their innocence was later established. No later establishment of innocence would have availed if the sentence had been carried out before!

Another tract makes the excellent point that strict and certain enforcement of the law would probably be a far greater protection to society than an occasional execution, and suggests that

> if the new Criminal Justice Bill provides for a prison sentence to be rightly used for training and industry this may become more effective in teaching the value of human life than is our present practice of taking another life when one has been lost.

The ideals of education formulated by Prof. John Erskine, distinguished American educationist and novelist, in *Tomorrow* for April, come very close to some of those given by Madame H. P. Blavatsky in her *Key to Theosophy*. It is chiefly the emphasis on altruism that one misses in Mr. Erskine's formulation but it is doubtless implied in the developing and strengthening of

character, which he puts before training the child's mind and teaching him to think. He has interesting proposals along the line of dealing with each child as a unit, which H. P. B. held up as the ideal, saying that we should

> educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development.

Professor Erskine demands: "Should a school undertake to teach a subject, or to teach the child?" He writes:—

> The upshot of education...should be a greater articulateness, an approach to complete expression.... For every temperament there is one language in which expression may become complete and satisfying. In some cases the one language is found only by experiment.

Young people, he believed, should be encouraged to try everything, and so his children learned to play the piano and to sing, to dance, to swim, to play tennis, to draw and to paint. In exercises which they enjoyed as amateurs, they "learned the two qualities of character which are essential in the practice of any art—they learned courage, without which no one ever speaks out, and determination to go through to the end."

These qualities are certainly related to H.P.B.'s stress on creating *free* men and women, with vigorous and liberal minds.

Professor Erskine complains that "the necessity to be articulate" is ignored in American education. "I would," he writes, "merely recall to elders as well as to youth, the ancient wisdom of the Greeks, that the end of living, as of education, is first to fill the head and the heart, and then to acquire the skill to express what is in them," a formula which has much to commend it from the Theosophical point of view.

"The Unholy War Against Religious Liberty" is the theme of Dr. Leland Albright of the International Missionary Council in *United Nations World* for March. Everyone but the hopeless bigot recognizes the desirability of freedom to follow whatever religion may commend itself to one, but the privilege carries with it the obligation, which Christian missionaries have very often flouted, to respect the sincere beliefs of others. As Dr. Albright recognizes,

> In no area of human thought is man so sure of himself or so liable to brutality as when he believes that "God is my co-pilot."

Human understanding in any field, he declares, cannot grow to its full potential when weighed down by the burden of the assertion, essentially totalitarian, that "God, man and nature shall be interpreted thus, and *only thus.*" That this has been the claim of the evangelical religionists in too many cases, including prominently Christian missionaries, is doubtless partly why the draft of the Declaration and Covenant of the Commission on Human Rights opens the door to legal qualifications of the right to full religious freedom where "necessary to protect public order and welfare, morals and the rights and freedoms of others." Dr. Albright objects that this is liable to abuse; but so is unrestricted privilege!

The right to teach one's beliefs is included in the draft, and Dr. Albright stresses that it includes "missionary activity among other adults." It is in connection with proselytization efforts directed at immature minds that any country has the indisputable right to interfere and the restriction of missionary propaganda to adults is largely a pious fiction. Godfrey E. Phillips in *The Transmission of the Faith*, reviewed in *The Aryan Path* for June 1948, quite frankly considers the opportunity which schools offer for indoctrinating youth to be one of the most potent means of propaganda for the Church!

No, certainly a State's right to protect its youth against unscrupulous proselytization must be safeguarded, lest in the name of religious liberty we have religious licence.

Principal A. R. Wadia of the Victoria College, Gwalior, writes in *Philosophy* for April on "Buddha as a Revolutionary Force in Indian Culture," rightly pronouncing it

> nothing short of a tragedy for India, that the great unifying force that he represented in his time and does represent even today has been allowed to run waste and the great moral stamina that he sought to supply failed in its historic mission.

He writes that "the greatest Indian of all times" was perhaps unique among the great teachers of the country in exalting morality above everything else, the core of his philosophy being found in "his sublime ethics revolving round the love of man." He sees in that good-will and love for all, the most revolutionary part of Buddha's teaching. Had it been accepted in its totality, he declares, India would not still be ruled by caste, which he accuses of having corrupted every community in India with its unholy touch. This emancipation we can well believe would have followed the whole-hearted acceptance of Buddha's teaching. If, as Professor Wadia asserts, Buddhism has lapsed on the one side into barren metaphysics and on the other into theistic ritualism, it has nevertheless departed less from the original impulse than have other systems of thought. The greatest exponents of Mahayana Buddhism have not been theists, whatever the common people may have made of the religion. The writer puts his finger on the cause of the almost inevitable decay shown in the history of every religion. It is that

> the heights of the prophets cannot be maintained by an organized or hereditary priesthood for whom religion has become a profession, and not a mission.

With Professor Wadia we see in the revival of Buddhism which he discusses hope for India—but also for the world. The moral vigour that was Buddha's gift to his countrymen is the great need of India and of all other countries at the present hour.

The address of Field Marshal the Rt. Hon. J. C. Smuts at a meeting on November 27th, 1947, to mark the occasion of the conferment of the title of "Royal" on the former British Institute of Philosophy, is the most striking of the addresses brought together in a brochure received late in April. He points to the importance of philosophy in the confusions of our time, when "our spiritual coinage is being debased" and false currencies are in circulation in the social and spiritual crisis, which is deeper than the economic one. He sees the recent wars as but symptoms of the deeper changes at work, initiated, he observes, by scientific thought.

Science has no doubt made its great contribution to the ferment of this transition age, but the setting in motion again of the ancient truths restated in modern Theosophy has had a deep, albeit a largely unrecognized, effect on the race mind of the day. Its influence can be seen in the wide-spread recognition to which the Rt. Hon. J. C. Smuts gives expression, that physical facts are meaningless without the additional fact of value, "basic to the world of spirit."

> Facts of observation—yes. But what about the vague intimations and dim strivings...the longings to reach beyond the observing self to the Other beyond self, and to union with it?...What about the poet's dream, and the artist's vision?

He sees a link-up with Darwin's vision of Evolution in "St. Paul's profound insight—that the whole creation, groaning in labour and travail, waits with eager longing for the coming of the Sons of God."

The human spirit and the universe, Mr. Smuts declares, both seem to point to the same fundamental over-all structure. He suggests a universal pattern in which "all the elements of our experience fit in with the rhythms and harmonies of nature to form a whole." Philosophy as well as science bears its witness, he declares, to

> an orderly universe both for physics and morals, and no chaos or fundamental disharmony at the heart of things.

From these lofty assurances, the gift of ancient wisdom or the echo of innate ideas impressed upon the plastic mind of early man, a sudden shift in the focus of consciousness leads to an anticlimax, not, perhaps, without significance in its bearing on the racial conflict in South Africa. In his closing remarks the speaker calls "the grand European experiment" "the finest thing in all human history"!

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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Being in sympathy with the purposes of this Lodge as set forth in its " Declaration " I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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